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HENRY WARD BEECHER.

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CUBA, AND THE BROTHERHOOD OF NATIONS.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. iii. 28.

How splendidly the old Jewish feeling comes out in that third chapter of Galatians.

Paul stood in Athens a veritable Jew. The temples glistened on every side of him. The streets were lined with statues, a single one of which is the envy of modern nations. But through all these the moral element broke; and that which occupied the apostle's attention was the preaching of the true Jehovah, who dwelt not in any temple; who could not be worshiped by men's hands bringing various offerings into the temple; who was not a God of gold, or silver, or precious stones, or ivory, or marble, or what not, but a God who made all these things, and who united the whole human race under him into one great brotherhood.

This was the apostle's thought, and this is essentially his annunciation here—the substantial unity of the human family. God's kingdom—that is, the ideal mankind, looked at in the light and under the influence of Jesus Christ—is not divided up by artificial lines, but is an absolute united brotherhood. From the spiritual plane, looking down upon the human race, it is one great family; and as God is the Father, the whole race is his house hold; and all the diverse scattered elements of the human family are, after all, inte-

SUNDAY EVENING, November 16, 1873. LESSON: Matt. v 1-14. HYMNS (Plymouth Collection): Nos. 725, 1008, 1091.

riorly grouped together, in the eye of God and of his providence, as one great unity, one vast brotherhood.

This truth, which in our time is becoming so much insisted upon, is not a vague sentiment. Still less is it sentimentality. The brotherhood of the race of mankind rests on well defined ideas. It has a substratum. It has most important relations and uses. The essential likeness of all the races on earth indicates their unity.

There are but two views which science propounds. One is that the race is an extension of the lower animal kingdom, and that by successive evolutions the present estate of mankind was at last developed from lower conditions. If you look at the race upon earth from that point of view, it is absolutely incredible that there should have been five, six, or seven successive evolutions resulting in races all having substantially the same departmental faculties; all having animal inclinations alike; all having social affections in near analogy—homologous; and all having intellectual and moral faculties in close resemblance. I cannot believe that there ever has been an evolution that five times stumbled into the production of the same sort of animal. That is a theory which draws too strongly upon our credulity.

If the school of Agassiz are correct, who hold that there have been five distinct typical creations of men—I do not believe that to be true, but assuming that there have been five such creations—then they are creations in which the substratum, the great leading features, are the same. According to observation and the deductions of fact, there has been substantially the same idea expressed in them all. The same peculiarities are found in each of them. There are variations in their structure and their proportions; some nations have more of the intellectual element and others have more of the moral element; but then, they are not separated one from another. Whichever view you take from the standpoint of science—whether you take the view that men are absolutely created by an instantaneous fiat at a given period, or that creation has been a thing of slow development—all the nations of the globe are substantially the same. They express in their organization substantially the same

idea. And it seems to me that every fair-minded man must come to the conclusion that the race, which covers the globe with all its variations and degrees in animal economy and in structure of body, is organized with but small differences—with differences so minute that it requires the most expert eye and the most trained judgment to detect and specify them. They are substantially the same in the great preservatory and defensory faculties; and they are substantially the same in their appetites; they are substantially the same in their affections; they are substantially the same in the development of the lower forms of feeling, and the higher forms of moral sentiment; they are substantially the same in the generic play of the understanding or the intellect, whatever may be their physical differences. So that the great outlying races, grouped together with all their variations and conditions, are at agreement in a thousand points more than they are at disagreement. They are substantially one everywhere. Throughout all the races upon earth love is the same at the root; pride and vanity are the same at the root; ambition and avarice are the same at the root; and so are aspiration and faith. In the most savage, in the semi-civilized, in the civilized, and in the Christianized man; among the old pagans and the new pagans; amidst Christians of the earlier day and of the later day, differences prevail; but I think no one who has not a theory to support can doubt the substantial unity of the human family. The respects in which men differ are fewer and less important than the respects in which they agree and are alike.

Men are alike, also, in the grand necessities which rest upon them. All their temptations and weaknesses are substantially alike. They must needs be so; for they are under substantially the same laws of organization, and essentially the same problem is everywhere to be evolved in human life, in mortal conditions. Men may differ in detail, on occasion, and in degree, but they are substantially alike.

The struggles by which all the world rises above its animal conditions, and works itself into civilization and into a spiritual and Christian state—these join men together. Their common enemies are ignorance, ambition, and sordid avarice.

Lusts and appetites act in the same way everywhere, causing the same kinds of suffering, demanding the same exertions, and being overcome by the same instruments which lead to the same victories.

This general view of the brotherhood of man is one of the most important doctrines that can be taught, and it grows more and more important as the scope and facility of intercourse increase. As strong nations are brought face to face with weak ones; as commerce excites selfish instincts together with more generous ones, among the nations of the earth; as great inventions and improvements from science and the mechanic arts bring the world into an incomparably smaller space than it used to occupy; as the utmost bounds of the globe come nearer together than neighborhoods once were; as the circulation of thought and action is accelerated so that the earth is scarcely any longer divided and separated, but is brought into unitary conditions—conditions exciting animosity and rebellion, or sympathy and help—as these things take place, it becomes important that men should feel those great affections which spring from the consciousnesss of a common hope in Jesus Christ, of common suffering in a sinful world among sinful men, of common experience, of common wants and of common interests. This community of feeling among men because they are brethren we need more at the present day than we have needed it at any former period, although the world has in every age groaned and travailed in pain for the want of it.

This brotherhood of man does not mean, of course, absolute equality, nor desert absolutely alike. It is entirely consistent with the doctrine of inferiors and superiors—with the relative superiority which belongs to power, and the relative inferiority which belongs to the want of power. Because some are high, and because they are relatively superior, it does not necessarily follow that they are separated from those who are inferior to them by reason of demerit or weakness or sin. The glory of the household is the strength of the strong and the weakness of the weak. There is nothing in the household so strong as the weakness of the cradle. There is nothing in the household so reverend as the weak-

ness of the venerable father or mother that sits trembling in the chair. To the one extreme or the other of weakness, all strength, all virtue, and all manliness bow. And in the human race there should be the enlisting of strength in behalf of weakness. The power of knowledge, of refinement, of culture, of the arts, etc., in a strong race, are so many overtures of generous bounty, so many means of beneficence, so many filaments of union, by which the weak are to be bound to the strong. The welfare of the whole is to be sought by the whole.

There may, therefore, be relative subordination. The larger being must outweigh the less. We cannot contravene the law of fact. The large thinker must take precedence of the small thinker. The large heart must have more power than the small heart. No equality is meant. An absolute brotherhood is quite consistent with subordination, with relative position, the high being high without detriment to the low, or rather the high being almoners of God's bounty to the low. The attempt to level all men to an absolute equality, whether of bodily, mental, moral, or political and secular, conditions, is a madman's attempt. There is no such thing, and there can be no such thing.

If there should be rebellion in the fields, and the grass should be jealous of the forests, and should say to the pines, and hemlocks, and beeches, and birches, and maples, and oaks, and hickories, "Bring down those high heads of yours," it would not make the grass grow any higher. Grass is grass, and trees are trees; and no amount of railing on the part of the one will make it equal to the others.

And if poor men should attempt to make equality, and should say, "The rich aristocratic men shall be what we are," it might be possible that destruction would tumble down the top; but no destruction of the top is going to lift up the bottom. If men are weak because they are ignorant, no railing can make them strong. There is no way in which the bottom can go up except as the top goes up—by brain-power, in the right spot, at the top of the head and not at the bottom. Clamor and mischief-making will only result in clamor and mischief-making. The sun will not rise one minute

earlier because any man wants it to. The stars will not wheel out anywhere to help the mariner. Things are as they are; we cannot change them; and we must shape our course accordingly. No man can make ten tons in one scale go up by courtesy when one ton is put in the other scale; for one ton always weighs down one ton, and only one; because God's decree is in it. And it is so in moral and social things. The brotherhood of men does not imply any notions of equality, either actual or possible. It is not probable that there ever will be equality. To the end of the world there will be gradations. They are inherent in human conditions, not only, but they are occasions of reciprocal service and kindness, which are a part of that economy out of which may grow infinite comfort to the whole.

I remark, first, that this brotherhood implies that every gradation should be inspired with sympathy and with a true benevolence for every other. All society is a unit. If a part suffer all suffer in turn, directly or indirectly, sooner or later. The welfare of the top and of the middle and of the bottom are identical. That which is good for the higher rains down benefits for all that are below them; and that which is good for the lowest brings by its influence benefits to the highest. That which is good for my head is good for my feet; and that which is bad for my feet is bad for my head. That which is good or bad for my right hand is good or bad for my left hand. You cannot give paralysis to one side and have the other side go on its way rejoicing. And if one portion of the human family suffer, the whole human family suffer. More and more is this so, as their intercourse grows facile and universal and rapid, and becomes multitudinous in its effects. More and more the unity of the human family requires that there shall be common sympathy, common consultation and common wisdom for the whole. Wrong done to any part is wrong done to every part; and right done to any part is right done to all parts.

Secondly, the welfare of all the members of the family of mankind—the poorest, the most ignorant, the oppressed by labor—concerns every honest and Christian man. There is no possibility of developing the true Christian spirit in such

a way as that a man shall not care for his fellow-men; and in proportion as men lift themselves above common want, if they have the spirit of true religion they become sympathetic, and go down to those who are their inferiors and are most in need of them.

Now, I advocate no promiscuous charity; I advocate no false theories of government or of political economy; I advocate what I regard to be necessary and indispensable to the welfare of men.

There is a great movement among the working people of the globe. All Europe is astir to-day. If the interior agitation seems not able to burst the crust, and work up into mighty forces, it is only a question of time. The great multitude of working men are to be heeded. We are coming upon a new era. There is to be development. And it is all-important that we should know the lines along which it is going to take place. I hold that it is not going to take place by any external arrangements; and that it is not going to take place by decrees of government which shall equalize revenues, and slice off the heads of those who get too high, thus bringing all upon a common level. I believe that men will come up as individuals to all the amenities of manhood. Communities and nations are to be developed by the development of men, and not by the enactments of legislation. Legislation may do some things: it may remove some obstacles; it may facilitate progress; but after all, the indispensable condition by which the great mass of working men, at home and abroad, are to acquire place, and ease, and comfort, is that they shall be trained and cultured. For a man in this world is what his brain makes him. A man whose brain puts him alongside of the ox may low till the judgment day, but he will not be more than an ox. A man whose brain puts him by the side of the ass will stand there as long as his brain fixes him to that brotherhood. He that would go up must go up by the elevation of his being. It is being that makes rank and condition, substantially. Artificial conditions may temporarily exist with more or less power and influence; but all the great natural causes which are making the growths of society turn on this interior con-

dition—the amount of brain, what part of the head it is located in, and what degree of culture has been given to it.

I am a working man, and the son of a working man. All the blood in these veins came from men who were mechanics. I am not ashamed of it, nor am I proud of it. It is just as good as any other blood, and not any better. In so far as I am on a higher plane of work and pleasure than the mere physical laborer, I am what I am, by the grace of God, simply through culture. In my fathers and in their fathers was rolled over to me my portion, and that which I have, I got from tilling my little garden-patch here. It is simply what a man has in him, and where it is, that determines what he is.

Now, preaching to the working classes the injustice of wealth and the oppression of capital is not what is wanted. Of course, there are some injustices of wealth, and there are some oppressions of capital; but I should like to know what part of the earth-machine goes yet without squeaking. I should like to know where, in this clumsy thing that we call the world, there is any arrangement fitted so exactly that the joints do not grind and rub. There is conflict in the conditions of society to-day; and the only way of relief is to make men *more*. Are races oppressed? It is because there is not enough to them. Fill them up interiorly, and you cannot oppress them. You cannot oppress a man when you have made him large enough. It is not possible to make slaves of men who are plenary in the brain. The strong dominate the weak generically, universally, simply because the strong are the men who have the most brains and the most brain-power.

If, then, you would right the wrong, right it by dissipating ignorance; right it by dispelling vice, waste, indolence, and crimes against a man's own self. Teach men self-respect and discipline. Give them more thought-force, more skill, more energy—not fewer hours, but more hours; not less work, but more work; not privilege, but power! *power!* POWER! Then men will come up without any "Thank you."

From this general doctrine of brotherhood, so applied, I proceed, thirdly, to say that the interest of every nation on

the globe is the vital concern of every other nation. The time has come when every nation can concern itself with the interest of every other nation, and when this ought to be done,—at any rate, by the enlightened and Christianized nations of the globe. Statesmanship has no right any longer to be selfish. I hold that every man acting among his friends, and in his personal relations, is less than a man by so much as he is selfish. Public sentiment demands that men among their neighbors and fellows should act on a larger plane than selfish instinct. That is what we mean by politeness, generosity and nobility, carried into social intercourse. We hold it to be so in neighborhoods. This is the basis on which households associate. And in nations, now, with their interlaced questions of interest, we must hold that the public weal is to be first, and that the private weal is to be considered afterwards, and to be merged in that, and made consistent with it. We have, in an imperfect way, carried the principle of vital concern, each for each, to where nation dwells with nation; and there it almost stops to-day; and, as hitherto, nations mostly ask, "What is our interest?" and say, "We will look after our own welfare, and will let other people take care of theirs." But the day must come when England, when France, when Germany, when Spain, when Italy, when America, when every enlightened nation, far away and near at hand, shall study one another's interest. This principle is cosmopolitan, and I think the day is drawing near when it will be put in practice.

Fourthly, the relation of civilization, of humanity, and of the Christian religion to foreign nations is one of the most noble of relations. To bear to others that elevation which has leavened the whole lump among us; to give to others that light which has made us the children of light; to carry to men the seeds of civilization, gathered from our own abundant harvest-fields—this is not a work of mere sentimentality: it is a work worthy of man in his noblest aspects and ideals.

This part of missions has been railed against and measured in a manner that surprises me, when I consider who they are that rail against it. Calculation has

been made of how much money it costs per head to convert the heathen, and of what could have been done with the money expended in converting them. There was a case of that kind some two thousand years ago, when a heart surcharged with love and gratitude brought an alabaster box into the presence of the divine Personage, and broke it, and poured the contents on his head, filling the house with its odor. There was an economist there who said, "What is all this waste for? The ointment might have been sold for three hundred pence, and given to the poor." Gratitude was nothing to him. The magnitude and the glory of squandering every lower value for the sake of giving the heart an opportunity to express itself had no charm with this critic. It was Judas who said, "Do not squander the ointment on Jesus; sell it, and make *money*." It is a bad, suicidal precedent for men to stand and say, "Do not squander money in carrying the knowledge of salvation to all the creatures on the globe. You have faith, you have love, you have sympathy, you have knowledge—do not break the alabaster box, and pour out these precious commodities for the conversion of the heathen; it will cost forty thousand dollars a head if you do!" They tell us that missions are not only expensive and extravagant, but needless.

Now, I think no thought more sublime ever entered the heart of man, than the thought that *the field is the world*, and that *all men are our brethren*, which has led to civilization, and touched the Christian with a desire to carry religion to all the world. We do not measure the gifts and graces of the spirit by any commercial standard.

Suppose a man should come into my household, and say, "A charming little child that is. What do you take its value to be? Is it worth five hundred?" I would spew him out of my house! The idea of measuring the worth of a heart, of a soul, or of a father's love, by dollars! The man could not hold his face up, unless it was a clumsy and awkward jest.

And yet, here are men who are attempting to measure faith in God, the enthusiasm of piety, by a pecuniary, commercial standard. Shame on them! It is one of the things that irradiate the charity of man. It is true that we have sent

rum, it is true that we have sent arms and ammunition, to the heathen, which have been the destruction of many—God forgive us! But we have done some other things: we have sent abroad many heroic men, who counted not their lives dear and spent them in serving those who were plunged in heathen darkness. We have contributed not only the wealth that God has given us, but our sons and daughters, and many devoted men and women their own lives, not for some object which stood before our eyes, and appealed to our senses, but for the benefit of those whom we never saw, and whom we knew we never should see, and from whom we did not expect to derive any advantage. The offering is the purest, the nearest disinterested, of anything that transpires among men.

I remark, once more, that the cultivation of national amenities—patience, manliness, non-boasting, avoidance of odious comparisons, slowness to anger, all elements which tend to promote a high-toned Christianity—ought to prevail among the nations, by reason of their common relations to each other, from what they are, from what they suffer, from what they aspire to as children of God and heirs of eternity. These considerations ought to unite men so that national intercourse should be established on the highest plane. The nations ought to turn the angel and not the animal side toward each other. They ought to be long-suffering and full of kindness one toward another.

Under such circumstances, how natural it is for me to say, next, that every man who believes in the brotherhood of man, and in the development and on-going of the whole human family on that plane which Christianity has marked out, should pray and labor for the destruction of those things which lead to war, and for the destruction of war itself! If war must prevail—and it must yet for a time—let every good man seek to reduce it to the point of pure executive justice. Take it out of the hands of hatred; take it out of the hands of prejudice and animosity; take it out of the hands of greed and lust and ambition; and put it into the hands of justice, clear, cool, deliberate. Let war be among nations what the police and magisterial administrations are in municipal bodies.

The extent of this feeling of war in the race is something appalling. Whatever man came from, (whence he came is the question and the puzzle of the present) there can be no doubt as to what he brought with him. Men have brought brute instincts and appetites and bestial tendencies from their ancestry. There is in man as much love of blood as in the tiger or in the lion. There is among men just as sturdy a cruelty and just as persistent a use of strength as among bears. There is the eagle, the tiger, the lion, the bear, the serpent, yet, in human nature; and the extent to which war exhibits the destroying instinct among the races of the world is appalling.

Twenty years ago I thought that we had done—that there had dawned upon us the era of peace; and with the enthusiasm of youth I proclaimed it. Since that time there have been the Crimean war, the Franco-Italian war with Austria, the Prussian and Austrian war, our own great civil war, and the war between Germany and France. These terrific conflagrations of the human race, than which there never were larger or more destroying ones, have all taken place within a score of years. Is the world ripe for peace? Do nations need no lessons? Does Christianity exert its legitimate influence? Is public sentiment corrected on these subjects? The spirit has not died out to-day. There never was a time when there was so much iron dug for cannon as to-day. Never was there a time when so many forges were going, for the manufacture of arms of destruction as to-day.

Do you know that the mountain which crushes industry throughout the civilized globe is the mountain of war-Debt? England has a war-debt of about four thousand millions of dollars; we have our war-debt of some twenty-two hundred millions; France has hers of thousands of millions; Austria has hers; Prussia has hers; Italy has hers; and the minor States of Europe have theirs. These various war-debts combined amount to twenty-one thousand millions of dollars; and the nations owing this money have nothing to show for it; and the industry of the multitudes of laboring people throughout the globe is taxed to pay it.

There is no other outrage to-day so great as the spirit of

war which yet rages among mankind ; and if men are brothers one can hardly believe it in the face of the existing state of facts. Is it not time that men should be reconciled, if they are brothers ? If there is such a thing as a common family of the race, and they are united together by great natural ties, is it not time that men should rouse themselves to some sense of their duty in the matter of peace ?

We come to this question with more interest to-day because the hearts of our whole people are hot with a sense of the wrong and cruelty which have taken place near to our borders. There can be no question of the horrible atrocity of the deeds just perpetrated in Cuba upon the crew and passengers of the captured steamer *Virginius*. If they had been done in the heat of battle, upon a foe overcome, that would have been an outrage ; but on deliberation, day after day, the shooting down of the crew and of the passengers, band by band, was slaughter infamous and without palliation. It was not fear that led to the destroying of these men ; it was not the necessity of self-preservation : it was the cruel love of blood ; it was simple ferocity. It is as bad a thing as has happened in our day ; and it concerns every man on the globe. If such things as these may be done and permitted, then civilization must drift backward ; then public sentiment, that affects the globe, is a nullity ; then the devil incarnate is far stronger yet upon earth than Christ, in the souls of men.

There are deeds, good and bad, which rise above locality, and touch universal human nature. Heroism, for instance, is one of those elements which can never be cabined or confined.

During our great struggle, a band of soldiers were in a boat, near an ambush, in a creek. They had run ashore ; and as the fire was severe, they threw themselves into the bottom of the boat ; and there they lay, and were subject to inevitable slaughter. There was but one black man among them. He, surveying the position, said, simply and calmly, "Somebody must die for the sake of the others"; and he got out of the boat, and put his shoulder to the bow, and shoved her off into the stream, and fell into the water himself pierced with a score of bullets. His name is not known ;

but that is a deed of heroism which belongs neither to the South, nor to the North, nor to America, but to mankind; and the poorer the man, the lower his station, the nobler is such god-like self-sacrifice as this.

So, also, deeds of horror do not belong to the place where they are executed, nor to the nation or race from which they sprang. No law, no line, no limit can confine them.

This deed is a crime against human nature, done, not by banditti, or roving savages, but by organized men, under pretence of government; and the blood which has been spilled, is blood, every drop of it, which cries out to God.

Not in the anguish of our terrible conflict, thanks be to God, did this nation ever perpetrate one deliberate act of cruelty. When that great war, in which a million men stood arrayed on both sides, and in which the fiercest passions were kindled, had ceased, not one single man was slain as a penalty for treason—not one single man for any other cause than for crimes committed; and I count that to be a glory on our arms greater than all the trophies and achievements of our soldiery. There were emissaries sent among us with poisoned clothes of infection; there were men sent with torches to fire our cities; and yet, even under such provocation, there was no cruelty, thanks be to God!

This great atrocity throws light upon those oppressors against whom the prostrate Cubans have been struggling. We have been inclining, in recent months, almost to forget those interior men who are striving against the government which they declare grinds them to powder, and is unworthy of support. This monstrous crime indicates what the condition of things is in that island, and shows against what elements the Cubans are in revolt. These men, banded together in suffering and heroic purpose, no matter what faults and misfortunes they may have, need liberty; they need relief; they need sympathy. A handful, are they? Poor, are they? Not significant, are they? All the more, then, they need us.

When Washington lay in camp in winter at Valley Forge, with his starved and ragged tatterdemalions, whose short marches might have been tracked by the blood of his soldiers'

feet—was he not then more glorious than when he had accomplished victory, and had sheathed his sword? It was in his hour of darkness and weakness that he found the hour of heroism. Tell me not that they are poor, and that they are few, and that they have only struggled in vain. They deserve liberty, and the help of every honest heart on the globe to achieve it.

There can be no doubt, then, as to the duty of moral support. Every man should pray for it in behalf of these men who are seeking for their rights. Every man should be enthusiastic for them. Every man should long to see overthrown that armed cruelty which pretends to be government.

It is the duty of the government, it is the duty of the people acting through their organs of government, to do whatever can be done with propriety in this matter. They are not rashly to be driven by the irresponsible cries of the community. Deeply as I feel, much as I sympathize with this cause, much as I have sympathized with it from the very first, openly and privately, I say that it is the duty of this Government not rashly to be driven by the irresponsible cries of the community at large, whose impulses may be right, while their measures may be wrong. It is the duty of this Government to act, not simply with reference to the deed itself, and its merits: they are bound to act with a consideration of what this nation is, and of what its relations are to all other nations, and to the cause of liberty everywhere.

America is an example, and ought to be. She ought to give laws, not arbitrarily, but by a noble example, through the willing public sentiment of the globe. She ought to decree such wise things and such right things that she shall be considered a leader to the free nations of the earth. She has peculiar relations. She is the herald and leader of a new era. The seed ripened on our mother soil has been given to us to plant in this larger sphere; and here have rolled out and opened up those noble and generous ideas of our fathers into their fullest form and significance and power; and we are intrusted with them, not for our own pride and boasting, but as advanced to carry the banner for the human race. We are not to seek the gratification of a moment's indignation, but

to ask what will give the world most confidence in the wisdom, impartiality, justice and kindness of the freest nation—or that which boasts itself as being the freest—on the globe.

We are to consider, also, in the present case, not the cause of justice in that island alone, but the cause of civilization, of progress, of free government, there, and in all the world besides. Such a nation as ours set upon a hill cannot be hid; and its actions cannot have single relations. Like a lighted torch it rays out in every direction.

Spain has been the victor and the victim of ages. It has been a land full of noble natures and ignominious actions—a land full of noble impulses and debasing passions. Here it was that the sun stood still, not as when Joshua would slay the heathen, but until the people were prepared to be plunged into a night seemingly without a sunrise. That great nation is now feeling the call of God. The touch of his providence is calling her to arise; and as Lazarus, who heard the call of his Master, came forth in his cerements, with a napkin about his head, and staggered and stumbled, he knew not why nor where, until the Master said, "Loose him, unbind him;" so Spain, bound about with the old bandages of oppression, staggers in her path, and cannot walk straightly yet. Let us remember her. The sympathy of every lover of his kind stands to-day with Castelar and a republican government in Spain, because they prophesy self-government, intelligence, a freer religion, and a nobler manhood.

Now, if we can reach the ends of justice through the better men of Spain; if we can punish the monsters bred in Cuba, and vindicate the sanctity of justice and humanity, in such a way as shall make republican government honorable, and strengthen the hands of the true patriots of old Spain, then in the name of liberty let us so inflict justice that it shall punish the guilty, but strengthen the hands of men who long to do better.

But if it shall be found that the government of Cuba has insulted the American flag, and that the responsible Spanish Government will not or cannot make due reparation, that it has violated the laws of nations and the sense of humanity and that the responsible Spanish Government cannot put

a stop to such abominations as are a stench to creation, then let the hand of justice fall, not alone to punish miscreants, but to rear up and put in power, upon that sad and beautiful island, those who seek the welfare of all, and the liberty of all, so as to give safety, knowledge and freedom to that long-darkened region. If the sword and the fire are to be sent, send them, if it be possible, so that they shall punish first, and then cut the bonds of oppression, and burn down the dens of infamy. And let it not be passion nor the wild riot of unregulated enthusiasm in the public soul that does it. May we remember that they are our brothers—the sinners and the sinned against; and whatever we do, let us do it in the Spirit of God, for the welfare of the race, with deliberation, without cruelty, punishing so that the causes of offense henceforth shall be removed, and disturb the nations no more.

Let America bind up wounds—not make them; quench the fires of war—not kindle them! But if God shall put into our hands the cup, bitter and fierce, that shall be poured out as a medicine to the nations, may that hand reach forth from a kindly heart, and may it be a medicine administered by love and kindness, though it be stern kindness and love, and not in fury, in wrath, or in revenge.

PRAYER BEFORE THE SERMON.

We rejoice in thee, our Father; we rejoice in all the mercies which thou hast vouchsafed to us through Jesus Christ our Lord; we rejoice in the manifestation of thyself in the world which thou hast created; we rejoice in all the signs of thy power and of thy Godhead; we rejoice in the truths which have been made known to us from age to age, as holy men, being moved by thy Spirit, spake the long record of righteousness; but we rejoice above all in that revelation which thou hast made of thine own interior nature—of that great realm of all-subduing love wherein is the heart of God. We rejoice that, not by the thunder of thy power, not by lightnings that burn, not by wrath nor by fear, art thou endeavoring to restore men, or to bring them up from their low estate. Thou art shining as the summer sun shines. Thou art the Sun of righteousness. Morning, noon and night thou art pouring out from thine own nature all those affections which enkindle joy in the household, and all those nobilities which enlarge the sphere of human life. All that we behold in each other of goodness is brought forth by thy touch. All that is admirable in man is significant, not so much of what it is as of what thou art, with whom all nobleness is transcendently greater than we know; with whom love is purer, and mercy is larger in its beneficence, than we can now imagine. For with us the best things are narrow, and poor, and selfish. If we, being evil, know how to give good gifts, how much more must our Father know how to give good gifts, who is neither narrow nor selfish nor veined with evil; who is infinite in excellence, transcendent in power, God over all, blessed forever. And though we cannot by searching find thee out, nor with our thoughts run through the circuit of thy being, so much larger art thou than our power of comprehension; though we leave a great deal to the revelation of the future when we shall be purified, and our eye shall be purged from all dimness and evil, yet we know enough to draw our hearts in confidence to thee. Thou hast been our sustaining God in times gone by; and thou art still a present help in time of trouble. We rejoice in thee more than in self, more than in friends, and more than in power. This is our joy and our glory, that the Lord is with us. We walk by faith of the invisible; and we pray that thou wilt grant that this faith may be a strong staff to every one who feels conscious of his weakness. Minister to each soul to-night the greatest gift in thy power. Stir in every heart divine thought. Awaken in every soul an aspiration for communion with thee. Bring near every one to thyself. And as thou dost minister thyself unto thy children, may they feel how strange is the power which thou dost evoke from the human soul. More and more may we be wrought into the image of our Saviour. More and more may we find our sonship developed. May our affection as sons of God, and our consciousness of adoption, grow apace, so that more and more we may live in the joys of thy salvation.

We pray that thou wilt grant thy blessing especially to those who are in trouble—to all who are in darkness; to all who are suffering from bereavement; to all who are homesick and heartsick for any

reason; to all the children of sorrow. Bring stars into their night, thou that didst cause the star to hover over the Child that was born. Bring to them the knowledge of the Saviour, sympathizing with and succoring and strengthening them. We pray that thou wilt keep thy servants who are in the midst of life's duties from despondencies, from immoderation of desire, and from all wrong motives or courses. May they seek the right things in the right way, and by the right instruments, and more and more show that they are victorious over the world.

Grant, we pray thee, to all those who desire knowledge, the secret knowledge that is in thee. We pray that thou wilt inspire every one with a desire for a noble manhood. More and more may the pattern that is in Christ Jesus become the model of our imitation. So may we live in the midst of the world without abusing it, and without being ourselves destroyed by it.

We pray that thou wilt bless this whole nation. We desire for it, not outward wealth alone, nor unity of counsel, nor power by land and sea. Crown this nation with a noble glory of intelligence, of obedience to law, of reverence to God, of mercy toward the weak, and of generous and kindly feeling toward all. May it recognize its brotherhood with the nations of the earth everywhere. We pray that we may study war not at all, and peace altogether.

And we beseech of thee, O Lord, that thou wilt inspire the nations of the earth with an invincible desire for peace. Break the iron rod. Destroy the destroyer. Cast down and burn up the spirit of destroying war. Bring at last the nations of the earth to their intelligence, to their self-control, to their better nature, so that the spirit of peace may be breathed upon them.

Lord, thou hast promised great things respecting the world; but where is the fulfillment? We look upon the mountain, and midnight is there. We look upon the valley, and it is dark. We look upon the horizon, and we see but the faintest star. But is it not the star that preludes the morning? Art not thou, O Sun of righteousness, coming with healing in thy beams? Arise, thou God of life, and of light, and of love, and of peace. Come forth from thy long hiding in the ages, and fulfill at length the joy of those promises which thou hast made respecting this world. May the new heaven and the new earth in which dwelleth righteousness speedily come.

And to thy name, Father, Son and Spirit, shall be the praise, *Amen*.

PRAYER AFTER THE SERMON.

Our Father, we beseech of thee that thou wilt grant thy blessing to rest upon the word spoken, and upon the great truth which is above all words and all expressions. Open our hearts to thy nature, to thy long-suffering, to the wonder of thy kindness and mercy toward an erring race. Thou Burden-bearer, whose life is forever spent that we may have life; thou that dost dwell as an eternal

sacrifice, grant that we may be made like unto thee, and that we may seek to be first by being servants of all; and that we may know that it is more blessed to give than to receive. Grant that we may not seek to take the highest place: may we be willing, rather, to take the lowest; and we pray that we may be kept back from all those sins of violence, and cruelty, and rapine, and greed, and lust, and avarice, which have hitherto been such great temptations to the nations of the globe. O let the Sun of righteousness arise, and bring from the heavenly place the sweet summer of divine love, and fill this people. If they must vindicate justice and rectitude, may they have the Spirit of God. Take away from them all cruelty, and all hate, and all revenge, and all selfishness, and all vainglory, and false pride, and make them a light and a comfort to the weak and the poor. May their glory be in the Lord. And to thy name shall be the praise, Father, Son and Spirit. *Amen.*

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